

## Surah 10 Surah Yunus

### YUNUS عَلَيْهِ السَّلَام

#### THE LINK BETWEEN SURAH YUNUS AND SURAH TAUBAH

Like all the previous Surahs, *Surah Yunus* and *Surah Taubah* are also linked in the following two ways.

By Name: Verse 5 of *Surah Taubah* mentions, **“If they repent (from kufr by accepting Islaam), establish salaah, and pay Zakaah, then leave their path free (do not harm them).”** Verse 98 of *Surah Yunus* says, **“There has been no nation who accepted Imaan (just before Allaah's punishment struck them), then their Imaan profited them (because they were saved from Allaah's punishment), except the nation of Yunus عَلَيْهِ السَّلَام. When they accepted Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while (for as long as they lived afterwards).”**

By Content: This link may be discussed in the following two ways:

**A.** The Qur'aan refutes Shirk by emphasising two facts viz. (1) There is no Helper, nor Controller besides Allaah and (2) No intercessor can overpower Allaah's decree. While the previous Surahs proved the first fact using extensive proofs and details, *Surah Yunus* proves the second. The Surah impresses upon man that none can veto Allaah's decree, nor convince Him of anything.

**B.** *Surah Baqara* makes special mention of the following themes:

|                                                       |                                  |
|-------------------------------------------------------|----------------------------------|
| <i>Towheed.</i>                                       | <i>Risaalah.</i>                 |
| <i>Jihaad.</i>                                        | <i>Spending in Allaah's way.</i> |
| Matters pertaining to administration and reformation. |                                  |

*Surah Aal Imraan* tackles a part of *Towheed* (refutation of Shirk in beliefs) and also discusses *Risaalah*, *Jihaad* and spending in charity.

*Surah Nisaa* provides the details about administration and reformation, including laws pertaining to the general public, as well as legislation to be implemented by Muslim leaders.

*Surah Maa'idah* and *Surah Anfaal* clarify the two facets of *Towheed* viz. the refutation of *Shirk* in beliefs and *Shirk* in actions. While *Surah Maa'idah* concentrates on explaining the falsehood of *Shirk*, *Surah Anfaal* places greater emphasis on logical proofs.

*Surah A'raaf* then continues to ponder various proofs to refute the two types of *Shirk*, using the detailed stories of several *Ambiyaa*.

*Surah Anfaal* and *Surah Tauba* discuss *Jihaad* in great detail. All these *Surahs*, discuss the

themes introduced in *Surah Baqara*. The only exception is the second facet of *Towheed*, viz. the fact that no intercessor can overpower Allaah's decree. *Surah Yunus* establishes this fact and presents numerous logical proofs that Allaah is the King of kings and The Supreme Controller and Master of all affairs.

The *Surah* proves that no exalted angel, no apostle and no saint can alter Allaah's decisions. This theme is discussed throughout this *Surah* and continues until *Surah Kahaf*.

### A SUMMARY OF SURAH YUNUS

The central theme of this *Surah* (viz. the fact that no intercessor can overpower Allaah's decree) is stated in the following three verses of the *Surah*:

1. It is stated briefly in verse 3, where Allaah says, **“There shall be intercessors only after His permission.”** No being, irrespective of his/her rank can intercede without Allaah's permission.
2. It is stated in passing in verse 18, which reads, **“...they say, 'These are our intercessors with Allaah.'”**
3. It is discussed in some detail in verses 104 to 107, where Allaah commands *Rasulullaah* ﷺ saying, **“Say, 'O people! If you are in doubt about my Deen, then (I would like to make it clear that) I do not worship what (idols and gods) you worship besides Allaah'... (until the words) ...and He is the Most Forgiving, the Most Merciful.”**

This *Surah* contains eleven proofs to substantiate that there can be no intercessors besides Allah in between, the gist of certain proofs are also mentioned in three places, amidst a host of reproaches, warnings, glad tidings and objections. The central theme of this *Surah* is the fact that no intercessor can overpower **Allaah's** decree.

سُوْرَةُ يُنُسٍ هِيَ ثَمَانِيَةُ آيَاتٍ أَحَدُ عَشَرَ كُوفًا  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الرَّحْمَنُ الْكَتُبِ الْحَكِيمِ ①

1. Alif Laam Ra (Only Allaah knows the meaning of these letters). These are the verses of the wise Book (the Qur'aan, which is filled with wisdom).

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا السَّحَرُومِيُّ ②

2. Are people surprised that We sent revelation to a man (Rasulullaah ﷺ) from among them (commanding him) that, "Warn people (about the evil consequences of kufr) and give good news to the Mu'mineen that there shall surely be a great position for them near their Rabb (in Jannah)?" The Kaafiroon (unable to offer a reasonable explanation) say, "Indeed this (Rasulullaah ﷺ) is obviously a magician."

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأُمُورَ مَنْ شَفِيعٌ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ③

3. Undoubtedly your Rabb is Allaah Who created the heavens and the earth in six days (each day being equal to 6000 years) and then turned His attention to the Throne. He plans every matter. There shall be intercessors only after His permission (none will be able to intercede on the Day of Qiyaamah without Allaah's permission). That Allaah is your Rabb, so worship (Only) Him. Do you not take heed (will you not listen to sound advice) ?

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا أَنَّهُ يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ④

4. To Him shall all of you return (after death). Allaah's promise is true. Without doubt, He has created creation (everything), then He will repeat it (create them again after their deaths) to

reward with justice those who have *Imaan* and who carry out good deeds. As for those who commit *kufir*, they shall have (in *Jahannam*) a drink of boiling water and a painful punishment because they committed *kufir*.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

5. Allaah is the One Who created the sun as a (bright) light, the moon as a (gentle) glow and has appointed stages (phases of waxing and waning) for it (the moon) so that you may know the count of the years (by the passing of months) and calculation (of time). Allaah has created these only for the truth (for a purpose and not for nothing). He explains the Aayaat for people of knowledge (people who ponder about these Aayaat and learn lessons from them).

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٦﴾

6. Indeed in the changing of the night and the day and in whatever Allaah has created in the heavens and the earth are Aayaat (signs of Allaah's greatness and Oneness) for people who have *Taqwa*.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِمَا أُلْقُوا إِلَيْهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

7. Indeed those who do not wish to meet Us, who are pleased and contented with the life of the world (because they do not believe in the Aakhirah and have no concern for the Aakhirah) and who are indifferent towards Our Aayaat...

أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ مَا كَانُوا يَكْسِبُونَ ﴿٨﴾

8. ...these are the ones whose abode (final resting place) shall be the Fire (of *Jahannam*) because of what they earn (because of their incorrect beliefs and their sins).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

9. Surely those who have *Imaan* and do good deeds, their *Rabb* shall guide them because of their *Imaan*. They shall have rivers flowing beneath them in the *Jannaat* of bliss.

عَدَّوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأُخْرَدُ عَنْهُمْ أَنْ يَحْمَدُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٠﴾



**10.** (The beginning of) **Their prayer there** (in Jannah) **shall be**, “O Allaah! You are Pure!” (They will be glorifying Allaah all the time and there will be no need to ask Allaah for anything because they will have everything they desire without having to ask), **their greeting will be Salaam** (Allaah will greet them with the words of Salaam, as will the angels and other Mu'mineen) **and the end of their prayer shall be**, “All praise belongs to Allaah, the Rabb of the universe.” (These words will flow from the bottom of their hearts because of their sincere gratitude to Allaah.)

وَلَوْ يَعْلَمُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعَجَّالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجَلُهُمْ فَبُذِلَ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ⑩

**11.** If Allaah rushes (sends quickly) evil to people as they want good to rush (come quickly) their way, their term (of punishment) would have expired for them (they would have been destroyed long ago by Allaah's punishment because of their sins). We shall leave those who do not wish to meet Us to wander blindly (confused) in their disobedience (unable to see the truth).

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّهِ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ⑪

**12.** When any hardship afflicts man (a Kaafir), he prays to Us (to remove the hardship, whether he is) lying down, sitting or standing. (However,) When We remove the hardship from him, he continues (committing kufr) as if he had never prayed to Us for the (removal of the) hardship that afflicted him. In this manner (just as it appeals to the Kaafir to pray to Allaah only during times of hardship, similarly) the (evil) actions of those who overstep the limits (set by Allaah) are made appealing to them (causing them to fall deeper into sin).

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ⑫

**13.** Without doubt, We destroyed many generations before you when they oppressed (committed Shirk). Their Rusul came to them with clear signs (to prove their Prophethood), but they were (still) not prepared to accept Imaan. Thus do We punish the criminal ones (the Kuffaar in one way or the other).

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ⑬

**14.** Thereafter (after these people were destroyed) We made you successors on earth after them to see how you behave (to see whether you would learn from their wrongs or would you too do what they did).

وَإِذَا تَنَادَىٰ عَلَيْهِمْ آيَاتُنَا بِبَيِّنَاتٍ لَقَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَا اتِّبِعُوا غَيْرَ هَذَا أَوْ بَدِّلْهُ قُلْ

مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ⑩

15. When Our verses (of the Qur'aan) are recited to them, those who do not wish to meet Us say, "Bring us another Qur'aan besides this one or alter it (so that our idols are not condemned in it)." Tell them, "It is not (permissible) for me to alter it of my own accord. I follow only what has been revealed to me (from Allaah). If I disobey my Rabb (by altering the Qur'aan) I fear (that I shall have to suffer) the punishment of a momentous day (the Day of Qiyaamah)."

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ⑪

16. Say (to the Kuffaar, O Rasoolullah ﷺ), "If Allaah willed, I would not have recited it (the Qur'aan) to you, nor would He have informed you about it (However, that fact that I have brought the Qur'aan to you proves that Allaah wants me to convey it to you). I have already lived a great portion of my life among you (during which time I have not been able to tell you anything similar to the Qur'aan. It is therefore clear that the Qur'aan is not my speech, but the revealed word of Allaah). Do you not understand?"

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ⑫

17. Who can be more unjust than he who invents lies against Allaah (by claiming that Allaah has partners) or rejects His Aayaat (despite their clarity)? The fact is that the sinful ones (the Mushrikeen) will never be successful.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ⑬

18. They worship besides Allaah what (gods) does not harm them (if they do not worship them) nor benefits them (if they worship them), and they say, "These are our intercessors with Allaah." Say, "Are you informing Allaah of what He does not know in the heavens and in the earth (that He has partners about whom He has no knowledge)? He is Pure and High above what (partners) they ascribe to him."

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ⑭

19. Mankind was but a single nation (the people were Muslims during the time of Aadam عليه السلام and after the flood during the time of Nooh عليه السلام), afterwards they differed (when some of them resorted to kufr

and Shirk). If it were not for a decision that issued forth from your Rabb (that they are to be punished at a later time or only in the Akhirah), the matter would have been decided between them concerning that about which they differed. (If the time for their punishment had not been already set for a future date, the Kuffaar would have already learnt that they are wrong when Allaah's punishment destroys them and leaves the Mu'mineen unharmed.)

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

20. They (the Mushrikeen of Makkah) say, “Why is an Aayah (a miracle that we wish to specify) not revealed to him (Rasulullaah ﷺ) from his Rabb?” Tell them, “The knowledge of the unseen is only with Allaah (only Allaah knows whether He will fulfil your request for a miracle or not). So wait! Indeed I am waiting with you (because the day of the final fate is not in this world).”

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا هُمْ مَكْرُؤٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

21. When We let people taste (Our) mercy after a difficulty (seven years of famine) has afflicted them, they suddenly have a plan (a plot) against Our Aayaat (they reject Our Aayaat and mock them). Say, “Allaah is swifter in planning (in taking you to task for what you do). Indeed Our messenger angels record whatever you plan (nothing goes unnoticed).”

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِ وَجَرْنَا بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ فَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَهُ لَئِنْ أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

22. It is He Who allows you to travel (peacefully) on land and sea, until the time comes when you are in a ship and it sails with them (the people on board, propelled) by a pleasant wind. They are happy in it until a strong wind (suddenly) strikes them and the waves come to them from every side. They think that they are surrounded (will be drowned) and they pray to Allaah with sincere faith in Him. (They say in their prayer,) “(O Allaah!) If You rescue us from this, we will certainly be from among the grateful ones (the Mu'mineen).”

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

23. (However,) When He rescues them (and allows them to reach the shore safely), they suddenly

(without stopping to think) start causing corruption (engaging in sin) on earth (once again) without just cause. O people! Your corruption (Shirk, sin and oppression) is to your own detriment (because you will suffer the consequences in this world and especially in the Aakhirah). You enjoy the pleasures of this world (for a short while), then (when you die) you shall return to Us and We will inform you of what you used to do (and punish you for your sins).

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ  
حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَاتَّخَذَتْ وَحْنَ أَهْلِهَا إِنَّهُمْ قُدْرُونَ عَلَيْهَا آمْرًا لَيْلًا أَوْ نَهَارًا  
فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٥﴾

24. The example of the worldly life is like the water that We send from the sky, with which mingles (nourishes) the plants of the earth that man and animals eat. (This process continues) Until the earth reflects her splendour (flourishes with vegetation), becomes beautified, and her inhabitants think that they are her masters (can harvest the crops whenever they please). Then Our command (Our punishment in the form of a disaster) comes to her (strikes the crops) by night or by day, turning her (the crop) into a pile of reaped harvest (useless to man), as if it had not even existed before. Thus do We explain the Aayaat for those who ponder (reject).

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

25. (By inviting people to Islaam) Allaah calls (them) towards the Home of Peace (Jannah, a place free from sorrow, calamities, losses or troubles). He guides whom He wills to the straight path (of Islaam).

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

26. For those who do righteous deeds shall be The Best (part of Jannah) and more (seeing Allaah Himself). Neither darkness (gloom and worry) nor any disgrace will cross their faces (in the Aakhirah). These are the inhabitants of Jannah, where they will live forever (Jannah is eternal).

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمُ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَمْثَلِ الْأُخَشَاتِ  
وُجُوهُهُمْ قُطَعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾

27. As for those who earn evil acts, the punishment for evil will be the like of it (their punishment will not be any more) and their faces will be covered in disgrace. There shall be no protector for them from (the punishment of) Allaah. (Their faces will be so gloomy that) It will be as if their faces are covered by a part of an extremely dark night. These are the inhabitants of the Fire, in which they shall live forever (Jahannum is eternal).

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَرَزَيْنَا بَيْنَهُمْ وَقَالَ  
شُرَكَاءُهُمْ مَا كُنْتُمْ إِتَانَا تَعْبُدُونَ ﴿٢٨﴾

28. (Do not forget) The day when We will gather them all together and We shall then tell those who committed Shirk, “You and your partners (your gods) remain where you are (so that you may account for your behaviour in the world) !” We will then separate them and their partners (their gods) will say, “You never did worship us (because the object of worship is to please the one being worshipped and instead of pleasing us, you have caused more problems for us here in the Akhirah) !”

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لِغَفْلِينَ ﴿٢٩﴾

29. (Given the power of speech, their gods will say further,) “Allaah suffices as Witness between us and you. The fact of the matter is that we were unaware of your worship.” (By worshipping us, you were pleasing only the Shayaateen and doing us no good at all.)

هَٰذَا لِكَيْ تَبْلُغَ أَكْمَلَهُ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقَّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يُفْتَرُونَ ﴿٣٠﴾

30. At that instance (time) every soul will (carefully) analyse what it had done before (in this world). They (all of creation) will be returned to Allaah their True Master and whatever (partners to Allaah) they invented will be lost to them (unable to assist them at all).

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

31. Say (to the Mushrikeen), “Who provides for you (rain) from the sky and (produce from) the earth? Or (ask them) who is in control (owner) of the ears and eyes? Or who extracts the living from the dead and the dead from the living? And who plans all matters?” They will shortly reply, “Allaah!” Tell them, “Do you then not fear (that He will take you to task for committing Shirk despite your knowledge of His power) ?”

فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾

32. That Allaah is your True Rabb! After (besides) the truth (Islam) there is only deviation (being led astray and no third option). So to where are you wandering off? (You are either following the truth or wandering blindly astray.)

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

**33. Thus the decree of your Rabb is justified (truthful) against the disobedient ones (the Kuffaar) that they will definitely not have Imaan.** (Allaah assures Rasulullaah ﷺ that he should not blame himself if the Kuffaar do not accept his message because Allaah had already known from the beginning of time that these people will not have Imaan.)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَلَيْ تَتَّقُونَ ﴿٣٣﴾

**34. Say, “Are there any of your partners who can create (something) from nothing (without any raw materials) and then create it again (a second time after it has been destroyed) ?” Say, “Allaah creates from nothing and then creates (a second time). So to where are you wandering astray?”** (How can you worship gods whose powers cannot compare with Allaah's powers?)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا الْآلَانَ يَهْدِي فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٤﴾

**35. Say (to the Mushrikeen), “Are any of your partners (gods) capable of guiding towards the truth?” Say, “Allaah guides to the truth! So is He (Allaah) Who guides to the truth more worthy of following or he (your gods) who cannot find guidance unless he is shown the way? So what is the matter with you? How do you judge?”** (How can you worship something that does not deserve to be worshipped?)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٥﴾

**36. Most of them (Mushrikeen) follow only assumptions (assuming that what their forefathers worshipped was true). Indeed (mere) assumption is of no significance against the truth. Without doubt Allaah has perfect knowledge of what you do.**

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

**37. This Qur'aan is not such that it could be produced without Allaah (none besides Allaah could have produced it). However, it confirms those (divine scriptures) that came before it and it is a detailed explanation of that which has been decreed (it explains the necessary injunctions of the Shari'ah). There is no doubt in it, (and it proceeds) from the Rabb of the universe.**

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأَنذَرْتُكُمْ مِثْلَهُ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٧﴾

**38. Do they (the Mushrikeen) say that he (Rasulullaah ﷺ) fabricated it (the Qur'aan) ? Tell them, “Then produce even a single Surah like any in it (in the Qur'aan something that can match the eloquence, the beauty, the style and the prophecies of the Qur'aan) and (you are also at liberty to) call whoever you can (to assist you) besides Allaah if you are truthful.** (Accept this challenge if you feel that you are



truthful in your claim that Muhammad ﷺ was the author of the Qur'aan. If your claim is correct, you will easily be able to compose something equal if not superior because Muhammad ﷺ was not an educated person while you are well-versed in and eloquent speakers of Arabic).

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

39. However, they deny that (Qur'aan), the knowledge of which they could not encompass (they have not even given proper thought to what the Qur'aan tells them) and the outcome of which has not yet come to them (they have not yet witnessed the outcome of the warnings that the Qur'aan sounds because if they have to witness the punishment that the Qur'aan warns them about, they will certainly believe it). In this manner (just as these people reject without proper studying and research, so too) did those before them reject (their Ambiyaa). So (wait and) see what will be the plight of the oppressors (those who reject the Ambiyaa and the divine scriptures).

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

40. Among them (the people of Makkah) is he who believes in it (the Qur'aan) and he who does not believe in it (and will never believe). Your Rabb is best aware of those who spread corruption (who spread evil and commit Shirk and He will deal with them accordingly at the proper time).

وَأَنْ كَذَّبُوكَ فَقُلْ إِنِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

41. If they reject you (O Rasoolullah ﷺ), then say (to them), "My actions are mine (and I will account for them if I convey a wrong message) and your actions are yours (only you will have to account for them for I have conveyed the message of truth). You are absolved from what I do and I am absolved from what you do (I will not have to answer for what you do)."

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

42. Among them (the people of Makkah) are those who listen intently to you (O Rasoolullah ﷺ when you recite the Qur'aan). Can you make the deaf (those who do not want to listen with the intention of accepting) hear when they cannot even understand?

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

43. Among them is he who looks at you. Can you show the way to the blind (those who do not want to see the truth) when they cannot see? (You cannot influence those who have damaged their faculties of understanding by kufr and constant sin.)

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾

**44. Undoubtedly Allaah does not oppress people in the least, but people oppress their own selves** (by destroying their ability to accept the truth and thereby earning Allaah's punishment).

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ  
وَمَا كَانُوا مُهْتَدِينَ ﴿٤٤﴾

**45. (On) The Day (of Qiyaamah) when We will gather them (all the people), it will seem (to them) as if they had stayed (in this world or in the grave for) only a moment of a day (because the Day of Qiyaamah will be so long and so difficult, people will forget the time they spent in the world and in the grave). (When people will be raised on the Day of Qiyaamah,) They will recognise each other (but will be unable to help each other at all). Truly those people are at a loss who reject meeting with Allaah (on the Day of Qiyaamah) and they will not be rightly guided.**

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٥﴾

**46. If We were to show you (O Rasulullaah ﷺ) a part of what (punishment) We have promised them (if We punish them during your lifetime), or (if) We were to claim your soul (before punishing them or without punishing them), then (in every event) their return shall be to Us. Then (in all circumstances) Allaah is Witness over what they do. (Therefore, whether wrongdoers are punished or not in this world, they will have to return to Allaah on the Day of Qiyaamah. He will then take them to task for their wrongdoing because no act of theirs escapes His attention.)**

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٦﴾

**47. For every nation there was a Rasool (who brought the message of Towheed to them). So when their Rasool came to them (and they rejected his message), their matter was decided with justice (they were punished because of their own wrongdoing after sufficient warnings had been given to them) and they were not oppressed (there was always a good reason for their punishment).**

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٧﴾

**48. They (the Kuffaar) say (to Rasulullaah ﷺ), “When will this promise (punishment) materialise (come) if you are truthful?”**

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٨﴾

**49. Say (to them, O Rasulullaah ﷺ), “I do not possess the power to harm or to benefit myself, except what Allaah wills (benefit or harm can come to me only if Allaah wills Since I am unable to benefit or harm myself without Allaah's command, how can I possibly harm others without His command? Punishment will come your way only when Allaah wills). There is an appointed term for every nation (after which**



Allaah's punishment will strike them). When their term arrives they cannot postpone (delay) it for even a little while, nor can they bring it forward."

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعِجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾

50. Say, "Tell me. If His punishment comes to you at night or during the day, then what was it that the sinful ones wanted to hurry?" (What was the need to keep asking for punishment when it was meant to come? Instead of asking for it, the Kuffaar ought to seek Allaah's protection from it.)

أَتُمَرِّدُونَ مَا وَقَعَ آمَنْتُمْ بِهِ أَكُنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾

51. Will it be that you believe in it (in the punishment or in Allaah only) when it occurs (when the punishment arrives) ? (If people accept Imaan only when Allaah's punishment arrives, their Imaan will not be accepted and it will be said to them, "(Do you accept Imaan only) Now, when (before this) you wanted to hurry it (you kept asking when the punishment would come to frustrate the Nabi ﷺ) ?")

تَمَقِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

52. Then (when the dead are raised on the Day of Qiyaamah) it will be told to those who oppress (to those who died as Kuffaar), "Taste the everlasting punishment (which you previously rejected) ! You will be punished only for what (evil) you used to earn."

وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ۚ

53. They (the Kuffaar) ask you (O Rasulullaah ﷺ), "Is it (resurrection and punishment) really the truth?" Tell them, "Yes! (I swear) By my Rabb! It is the truth! And you will not be able to escape (it when it occurs)."

وَقُلْنَا النَّبِيُّ عَلَيْهِ السَّلَامُ

وَلَوْ أَنَّ كُلَّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۖ وَأَسْرَوْا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَفُضِيَ بَيْنَهُم بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾

54. If every oppressive soul (Kaaafir) possessed whatever (wealth) is in the earth, it would offer it in ransom (to save itself from Allaah's punishment in the Aakhirah). They (the Kuffaar leaders who misled their followers) will hide their remorse (regret from their followers) when they see the punishment (so that their followers do not mock them). (On the Day of Qiyaamah) Judgement will be passed between them (all of creation) with justice and they will not be oppressed.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ وَالْآنَ وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

55. Behold! To Allaah belongs whatever is in the heavens and the earth (He therefore has the power to do as He pleases). Behold! Indeed the promise of Allaah (that He will resurrect people) is

true, but most of them do not know (understand).

هُوَ الْحَيُّ وَيُمِيتُ وَلَإِيَّهِ تُرْجَعُونَ ﴿٥١﴾

56. He gives life and death and to Him shall you return (on the Day of Qiyaamah).

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٢﴾

57. O people! Indeed Advice (the Qur'aan) has come to you from your Rabb, a Cure for what (evil qualities, doubt and wrong beliefs) is in the breasts (hearts), (it is also a means of) Guidance and Mercy to the Mu'mineen (for human perfection).

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٣﴾

58. Say, "About the grace of Allaah (Islam) and His mercy (the Qur'aan), about this you should rejoice (these things are worth rejoicing about with gratitude) ! It is better than what (wealth and property) they (the Kuffaar) accumulate."

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٤﴾

59. Say, "Tell me about the sustenance (food) that Allaah has provided for you, some of which you make Haraam (of your own accord), and others Halaal." Say, "Has Allaah permitted you (to make these things Halaal or Haraam) or are you inventing lies about Allaah (by falsely claiming that Allaah had commanded you to regard these things as Halaal or Haraam) ?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٥٥﴾

60. What do those who invent lies about Allaah (the Mushrikeen who say that Allaah has partners) think about the Day of Qiyaamah (Do they think that it will not come or that they will not be questioned then) ? Undoubtedly Allaah is Most Gracious to people (because He gives them time to repent and does not punish them immediately) but most of them are ungrateful (they do not appreciate this period of grace and fail to repent).

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِّثْقَالٍ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٦﴾

61. We are Witnesses to whatever condition you (O Rasulullaah ﷺ) are in, to whatever

portion of the Qur'aan you are reciting and to every action that you (O people) may be doing even while you are engaged in it. Not an atom's weight in the earth and in the sky escapes the knowledge of your Rabb. And there is nothing smaller or larger than this that is not (recorded) in the clear Book (the Lowhul Mahfoodh).

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

62. Behold! Verily for the friends of Allaah there shall be no fear (about the future), nor shall they grieve (about their past or be sad when leaving this world).

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

63. (The friends of Allaah are) Those who have Imaan and who adopt Taqwa (they do what Allaah commands and refrain from what He prohibits).

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

64. For them shall be good news (tidings) in the life of this world (the good news at the time of death that they will be taken to Jannah) and in the Aakhirah (when they will enter Jannah). There is nothing that can change the words (decrees and promises) of Allaah. This (success of Allaah's friends) is the greatest success.

وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

وقف لا تزول

65. (O Rasulullaah ﷺ) Let not their speech (the insults and mockery of the Kuffaar) grieve you. (Their words cannot dishonour you because) All honour belongs to Allaah (and Allaah will grant you great honour). He is All Hearing, All Knowing (He knows what they tell you and will punish them for it).

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

66. Behold! Verily only to Allaah belongs whatever is in the heavens and whatever is in the earth (whether seen or unseen). Who do those people follow who call upon (who worship) partners (gods) besides Allaah? They follow only assumptions and they lie (they assume that their gods will intercede for them on the Day of Qiyaamah and lie to others about this).

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

67. Allaah is He Who made the night so that you may rest (get peace in it) and the day as a

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلَاطِينَ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْمَلُونَ ﴿٢٨﴾

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١٩﴾

﴿٦٤﴾ مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيْقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٥﴾

وَأَنذَرْتَهُمْ نَارَ أَذْقَالٍ لِّقَوْمِهِ يَقُومُونَ ۚ كَانَ كَبِيرَ عَلَيْكُمْ مَقَامِي وَتَذَكِيرِي بِأَيْتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُون ۖ ﴿٧﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٧﴾

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فَكَذَّبُوهُ فَجَبِينَهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلْفًا وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

**73. They** (the people of Nooh عليه السلام) **rejected him**, so We rescued him and those (Mu'mineen) with him in the ark (when the flood came) and made them successors (they succeeded the others as owners of their property). And We drowned those who rejected Our Aayaat. So see what was the plight of those who were warned (about the consequences of kufr but still did not accept Imaan) !

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

**74. We sent after him** (Nooh عليه السلام) **many Rusul** to their nations. They (the Rusul) came to them (to their nations) with (many) **clear signs** (miracles to prove that they really were prophets), but the people were unlikely to believe what they had already rejected earlier (before the Prophets came to them). In this manner (as We had sealed the hearts of these people, so too) **do We seal the hearts of those who transgress** (those who overstep the limits that Allaah has set). (Because of their kufr and constant sin, the hearts of such people become hard and fail to respond to the truth.)

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

**75. Then We sent after them** (after these Rusul) **Moosa** عليه السلام and **Haaroon** عليه السلام with **clear signs** (miracles to prove that they were Allaah's Prophets) to Fir'oun and his ministers (chiefs). However, they were arrogant (refusing to accept the truth) and were a nation of sinners (who oppressed others).

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا سِحْرٌ مُّبِينٌ ﴿٧٦﴾

**76. When the truth came to them from Us** (when they saw the miracles of Moosa عليه السلام of the staff and shining hand), they said, "This is obviously magic!"

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَمْ أَحْمِلُ هَذَا وَلَا يُفْلِحُ السَّحَرُونَ ﴿٧٧﴾

**77. Moosa** عليه السلام said, "Do you say with regard to the truth when it comes to you, 'Is this magic?' (Do you not realise that when) **Magicians** (try to do something extraordinary to prove that they are Prophets, they) **are never successful** (in their attempt. I am therefore certainly a true Prophet of Allaah because I have successfully shown you miracles to prove that I am Allaah's Prophet)."

قَالُوا اجْتِنَا لِنَفْتِنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونُ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

**78. They** (Fir'oun and his ministers) said, "Have you come to us to turn us away from that (religion) which we found our forefathers following so that the two of you (Moosa and

Haaroon) may attain importance (leadership and fame) on earth? We shall never believe you two (and what you say).”

وَقَالَ فِرْعَوْنُ أَتُتُونِي بِكُلِّ سِحْرِ عَلِيمٍ ﴿٧٩﴾

79. (To challenge Moosa عليه السلام) Fir'oun said, “Bring every learned magician (from every part of Egypt) to me.”

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى الْقَوْمَا أَنْتُمْ مُتْلِقُونَ ﴿٨٠﴾

80. Then, when the magicians came (to challenge Moosa عليه السلام and asked him whether he would like to begin the contest), Moosa عليه السلام told them, “Throw that (sticks and ropes) which you throw (to commence your magic).”

فَلَمَّا أَتَوْا قَالُوا لِمُوسَى مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

81. When they threw (their sticks and ropes which seemed to turn into snakes) Moosa عليه السلام told them, “What you have displayed is magic (and not what I had shown to Fir'oun). Allaah shall soon eliminate it (destroy its effect). Surely Allaah does not allow the actions of mischief-makers to materialise (to have significant results).”

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

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82. Allaah establishes (confirms) the truth with His words (His decrees and promises) even though the wrong-doers (the Kuffaar) detest it.

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾

83. Only a few people from his nation believed in Moosa عليه السلام, fearing that Fir'oun and his ministers would put them to trial (would torture them to make them forsake the religion of Moosa عليه السلام). Undoubtedly Fir'oun was in a position of superiority (high-handed) in the land (of Egypt), and he was certainly one of the transgressors (high handed by claiming that he was Allaah).

وَقَالَ مُوسَى يُقَوْمُوا إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

84. (Encouraging his people to be strong against Fir'oun's tyranny,) Moosa عليه السلام said, “O my people! If you believe in Allaah, then rely on Him only (for He will assist you against your enemies), if you are (really people who are) subservient (to Him).”

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

85. They said, “We rely on Allaah only. O our Rabb! Do not make us a test for the oppressive ones (let them not overpower us and therefore think that they are on the right path while we are not).”

وَنَجِّنا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

86. “And (O our Rabb) rescue us with Your mercy from the (tyranny and slavery of) those who do not have Imaan.”

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوُّا الْقَوْمَ كُلًّا بِمُصْرَ بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

87. We sent revelation (orders) to Moosa (عليه السلام) and his brother (Haaroon (عليه السلام) saying to them), “Establish homes for your people in Egypt (make separate colonies, so when calamities fall, you will not be affected at once), make your homes places of worship, establish salaah (despite Fir'oun preventing you from salaah) and give good news (glad tidings) to the Mu'mineen (that We shall soon assist them against their enemies and will enter them into Jannah in the Aakhirah).”

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

88. Moosa (عليه السلام) said, “O our Rabb! Indeed you have granted splendour (luxuries, riches) and wealth to Fir'oun and his ministers in this worldly life. O our Rabb! This (wealth they use) to lead (others) astray from Your path (from Towheed). O our Rabb! Destroy their wealth (so that they cannot use it for evil purposes) and harden their hearts so that they do not have Imaan until they witness a painful punishment (a time when having Imaan will be futile since it will there be too late).” (Haaroon (عليه السلام) also joined Moosa (عليه السلام) in this du'aa by saying “Aameen”).

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

89. He (Allaah) said, “The prayer that the two of you have made has been accepted. So remain upright (steadfast on your call) and never follow the path of those without knowledge.” (Do not follow those who fail to understand that We have sound reasons for not punishing people immediately.)

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾



90. (After escaping from Egypt) We made the Bani Israa'eel cross the sea (Red Sea) while Fir'oun and his army (doggedly) chased them out of defiance and tyranny. (They continued to give chase and even entered the pathways Allaah created for the Bani Israa'eel in the sea) Until (the time came when the pathways in the sea closed and) Fir'oun began to drown (when), he said, "I believe that there is no Allaah but Him in Whom the Bani Israa'eel believe, and I am from those who surrender."

أَلَمْ نَكُنْ مِنْ الْمُفْسِدِينَ ۚ

91. (It was then said to him) "(Do you believe only) Now, when (all the while) you were disobedient before (this incident that is claiming your life) and were among those who caused corruption (by misleading and oppressing others)?"

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا الْغَافِلُونَ ۙ

92. (He was further told) "Today We shall preserve (save) you with your body to be an Aayah (a sign and a lesson) for those after you (people who choose your course). (Unfortunately,) There are certainly (still) many people who are negligent of Our Aayaat (and fail to learn lessons from them)."

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَازِئِدِهِمْ وَأَوْصَيْنَاهُمُ الْأَمْرَ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّكُمُ الْمَوْتُ لَقَدْ جِئْتُمُ الْعِلْمَ أَنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۙ

93. Indeed We settled the Bani Israa'eel in a pleasant (desirable) abode (place) and provided them with pure things (to eat). They did not differ (concerning the principles and injunctions of their religion) until knowledge (of the various injunctions) came to them. Surely your Rabb shall decide between them on the Day of Judgement about that which they differed (division will always remain).

فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۙ

94. If you are in (any) doubt about what We have revealed (about the truth of the incidents mentioned in the Qur'aan), then ask those who were reciting the Book (the Torah) before you (they will confirm that these incidents are true because they had been told the same). Undoubtedly the truth has come to you from your Rabb, so never be of the doubtful ones.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ۙ

95. And never be of those who deny Allaah's Aayaat, for then you will be of the (ultimate) losers (who will lose the rewards of both worlds).

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۙ

96. Without doubt those against whom the word of your Rabb (decision of kufr) has passed will not accept Imaan...

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ٩٦

97. ...even though every Aayah comes to them, until they see the agonising (painful) punishment (However, then it will be too late).

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُوَسَّطُ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ٩٧

98. There has been no nation who accepted Imaan (just before Allaah's punishment struck them), where their Imaan profited them (because they were saved from Allaah's punishment), except the nation of Yunus عليه السلام. When they accepted Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while (for as long as they lived afterwards).

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُنْكِرُ الْتَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ٩٨

99. (O Muhammad ﷺ) If your Rabb willed, all those on earth would surely have Imaan (However, He knows best why He does not allow everyone to have Imaan). Will you force people (to accept Imaan, stopping at nothing) until they become Mu'mineen? (Your call is only to preach and not to force people. Therefore, do not grieve when they reject Imaan because it is no fault of yours.)

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ٩٩

100. No soul can have Imaan without Allaah's order (will and grace). Allaah has set impurity (kufr and the resultant punishment) upon those who do not (want to) understand (Allaah's Aayaat).

قُلْ انْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا غُفِي الْآيَاتِ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ١٠٠

101. Say, "Look at (carefully observe) whatever is in the heavens and the earth (look at all the signs of Allaah's greatness and try to recognise Him). (However,) Aayaat (signs) and warnings are of no use to those people who do not have Imaan (those whom Allaah knows will die as Kuffaar).

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْتَظَرِينَ ١٠١

102. Are they (the Kuffaar) waiting only for the times (the punishment) that came to those (Kuffaar) before them (before accepting Imaan) ? Say, "You wait (for such a time when it will be too late to accept Imaan). I shall be of those who wait with you (for the final decision between truth and falsehood)."

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ١٠٤

**103.** Then (when Our punishment arrives,) We rescue Our Rusul and the Mu'mineen likewise (also). It is Our bounden duty (guarantee) to rescue the Mu'mineen (from punishment when they conform to the Shari'ah).

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ١٠٥

**104.** Say, "O people! If you are in doubt about my Deen, then (I would like to make it clear that) I do not worship what (idols and gods) you worship besides Allaah. However, I worship that Allaah Who shall take your lives. I have been commanded to be (to remain) one of the Mu'mineen...

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ١٠٦

**105.** ...and (I have been commanded with the words) 'Focus your attention towards the Deen in such a way that you turn away from all other religions (and their practices), never be among the Mushrikeen...

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ ١٠٧

**106.** ...and, besides Allaah, do not call on (do not worship) any being who cannot benefit nor harm you (do not worship or pray to them because they cannot harm or benefit you). If you do so, then you will surely be of the oppressors (wrong-doers)."

وَأَن يَمَسَّكَ اللَّهُ بَضْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ١٠٨

**107.** If Allaah afflicts you with (any) harm, none can remove it besides Him. (On the other hand,) If He intends (any) good for you, then none can prevent His grace (none can stop the good from reaching you). He bestows His grace on those of His bondsmen (servants) whom He pleases and He is the Most Forgiving, the Most Merciful (in both worlds).

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِّن رَّبِّكُمْ فَمَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ١٠٩

**108. Say** (O Muhammad ﷺ), “O people! Certainly the truth has come to you from your **Rabb**. So whoever will be guided shall receive guidance only for himself *(for his own benefit)*. *(However,)* Whoever will go astray shall go astray only to his own detriment *(because he will have to suffer the consequences of his incorrect choice)*. I am not a guardian over you *(I am not answerable for what you do)*.”

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

ع  
١٦

**109. (O Rasulullaah ﷺ)** Follow what has been revealed to you and exercise sabr *(do not melt in sorrow)* until Allaah passes decision *(until Allaah manifests His decision either to guide the Kuffaar to Islaam or to punish them)*. He is the Best of the deciders *(therefore, His decision will always be the best)*.